1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

who needed food, by the indolent who were too lazy to provide for their own support, by gamblers and by prostitutes who wanted finery. Parents often sold a child, to be replaced by a younger one when the first was old enough materially to contribute to the family welfare. Sometimes destitute people offered a bondsman in return for a loan from a more fortunate neighbor. If the bondsman died in service or the master took any property unlawfully the debt was discharged. To avoid this contingency the owner made the slave live at home and perform only personal services. Slavery, except in the case of war prisoners, was not too exacting. A slave could control his family, own property or even have slaves of his own. His children were always born free. What the slave lost was his eligibility for tribal office, which depended, as we have seen, on public service and was negated by his reliance on the bounty of others or his commission of antisocial acts.

An important aspect of the legal code of the Aztecs involved the loss of civil rights as a result of flagrant antisocial acts. In general, custom dictated and regulated human behavior. Membership in the community brought safety and subsistence. To break away or to be cast off meant death at the hands of foes or isolation as a solitary wanderer, a prey to marauding beasts. Competition for rank and renown existed in the field of public service rather than in the acquisition of wealth. Hence the antisocial behavior implicit in attaining many of our own higher grades or ranks was held to a minimum.*

Growth of the community to a size where none but the great were known to society at large probably tended to break down the sense of membership and participation, so

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

692 that thefts and like petty crimes increased as mutual responsi-
[186] bility diminished. The increasing complication of tasks and manners of livelihood led to disputes and injustices. In a nation of warriors skilled in arms, personal animosity flared up into bloodshed. Thus the tribunals mentioned had to be set up to exercise their jurisdiction in affairs of clan and tribe and to reinforce the powerful influences of public approval and disapproval. (See Plates 35, 41.)

688 Religious crimes, like blasphemy or robbing temples, were
775 rare, for the disfavor of the gods brought disaster on the community and on the individual as well. Religion, however, did not enter into the field of ethics, and no post-mortem punishment awaited the sinner. Special heavens existed for warriors and for women who died in childbirth and for people who died in certain specified ways, but this belief had to do with the favor of particular gods. It was not a carefully defined system of rewards and punishment.

681 Restitution for the sinned-against was the chief basis of dealing with antisocial acts, in contrast to our pattern of punishing the sinner. Exile or death was the lot of the evildoer who endangered the community. A random sampling of crimes and punishment will show the tenor of Aztec law and why it was never necessary to resort to imprisonment as a means of enforcing expiation of a crime. Cages or detention pens, however, were used to confine prisoners before trial or sacrifice. (See Plate 34.)

685 Theft was punished either by slavery until restitution was made or by a fine of double the amount stolen, one part to the robbed, the other to the clan treasury. Highway robbery received the death penalty, and pilfering in the market place meant instant death by stoning, since that petty crime mili-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

surrounding our own property concepts was unnecessary. There was little to harass the individual intellectually or economically. Existence was subject to divine favor, and a man fared much as did his fellows. Large as some towns were—Mexico City had three hundred thousand people—the sense of community was strong. Freedom of thought, individual liberty, personal fortunes, were nonexistent, but people lived according to a code that had worked well and continuously for centuries. An Aztec would have been horrified at the naked isolation of an individual's life in our Western world.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

mid-fifteenth century both Tenochtitlan and Texcoco had grown to the point where they had to have additional supplies or else starve, so, because of this common necessity, the alliance endured fairly well.[4]

Despite their common background of language, thought, religion, custom and material culture, the Aztecs had no sense of unity. Tenochtitlan and Tlaltelolco, both of which are within the city limits of modern Mexico, existed side by side in complete independence for many years; not until 1473 did the Tenochcas make up their minds to conquer their neighbors. Each town and hamlet was sufficient unto itself, and its members felt no larger loyalty. In modern Teotihuacan this feeling still persists, and the members of one *barrio*, or ward, look upon those of the adjacent one as a congregation of the most horrible criminals. Not even the Spanish siege of Mexico brought unity to the Aztecs, and the Texcocans blithely joined the invaders to exterminate their former ally Tenochtitlan.

Although community was potentially hostile to community, individuals could move freely about the countryside. Trade in simple commodities was carried on extensively from the early times of the Middle Cultures. In the Aztec period the traveling merchants became a special class, and their security of body and property, preserved at first for the advantages which each town could derive from their wares, was guaranteed by the force of Aztec arms. Pilgrims going to worship at special shrines had free and unmolested passage; and a suggestion that such journeys were made in the distant past is given by the Middle Culture figurines of foreign origin. One site especially, Tetelpan, produced so great a variety of idols from such a wide area that it must

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

And when he took four, Moctezuma then let his hair be cut like that of a seasoned warrior. He was named a seasoned warrior. And then also he assumed the titles of a seasoned warrior—perchance Mexicatl tequiua, or Tolnauacatl tequiua, or Cäuztecpancatl tequiua: all the titles of a seasoned warrior. And then in truth was when they placed him on the mat and stool of the warriors' house—there where were gathered the great, brave warriors, where were the Tlacochcalcatl, the Tlacateccatl, the Ticociauacatl, the Atempanecatl—those who were great captains, who had long labrets, who had leather ear plugs, who had head bands with [two] eagle-feather tassels, with which [their hair] was bound.

And if six, or seven, or ten Huaxteca, or barbarians,[2] were taken, he gained thereby no renown. For this his title was only seasoned warrior.

Then if he went to take captives at Atlixco, or Uexotzinco, or Tliliuhquitepec, for the fifth one whom he captured, then he gained great honor. For this his name was that of a great, brave warrior—a great captain. Then Moctezuma gave him a long, blue labret and a head band with [two] tufts of [eagle] feathers,[4] perchance with silver flint knives [between the eagle feathers], and leather ear plugs, and a bright red, rich, netting cape. And also he was then given a cape of two colors divided diagonally, and a leather cape.

And if he went to take two [captives] from Atlixco or[5] Uexotzinco, then already he filled everyone with awe. Then they gave him a long, yellow labret; he required[6] both the blue [and the yellow] long labrets.[7]

End

Auh inic naui caci ich icoac quitequioacaxima in motecuçoma motocaiotia tequioa, ayh no icoac compeoaltia in tequioacatocaitl aço mexicatl tequioa, anoço tolnaoacatl tequioa anoço cioutecpanecatl tequioa in iquich tequioacatocaitl, auh uel icoac contlalia inpetlapan icpalpan in quauhcali in vmpa cenquiztoque in ueuei tiacahoan in vmpa cate in tlacochcalcatl in tlacateccatl in ticociaoacatl, tocuiltecatl, itenpanecatl, ichoantin quauhiaca i, tẽçacoaque cuitlamacochique quauhtlalpiloni inic ontlalpiloque. [293] 701

Auh intla chiquacen intla chicome anoço matlactin oquimacic cuestecatl, aço tenitl amo ic panuetzi, çan ic itoca in iaotequioa [186]

ca quinicoac intla otlamato atliaco anoco Uexotzinco, anoço tliliuhquitepec inic macuilli caci icoac vel panuetzi inic veitiacauh in itoca quauhiacatl niman quimaca in motecuçoma xoxouhqui tẽçacatl ioan tlalpiloni aço iztac teucuitlatl in itecpaio, ioan cuetlaxnacochtli ioan chichiltic cuechintli. Auh no icoac maco in tilmatli chicoçpalnacazzmiquí, ioan cuetlastilmatli. [43] [293] 301

Auh intla ome cacitiuh in atliaco anoco vexotzinco ie ic centlamamauhtia icoac quimaca in coztic tẽçacatl iiomesti quititlani in xoxouhqui tẽçacatl. [293] 301

fin

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3. *Texcal*: "Vinos sobre el Semedor [Chiauco, Uaxaca, Mixteca] estilo hasta el nacimiento del sol, y Mexicanos también traxinos, porque hablan lengua Mexicana"—Sahagún, *op. cit.*, III, p. 133. Cf. also corresponding Spanish text.

4. Following *tolpiloni*, the *Real Academia de la Historia* MS has *quauhtolpiloni*—head band with eagle feather pendants. This word is omitted in the *Florentine Codex*.

5. *Anoco* should be read *anoço*.

6. *Quititani*: a marginal gloss in the *Real Academia de la Historia* MS suggests that the term is translated *auer*. Cf. also corresponding Spanish text, *auel*, in Simeon, *op. cit.*, *titani*, *itoania*, *itoanilia*.

7. Following *xoxouhqui*, the *Real Academia de la Historia* MS has *in coztic*; these words are omitted in the *Florentine Codex*.
A passage left out of this codex is included in the *Real Academia de la Historia* MS, ending the chapter. It is placed in Appendix C.

[p. 78 has NO test material]